MULTI- SCRIPT (HANDWRITTEN)

LATIN (ENGLISH)/KANNADA/DEVANAGARI ([redacted] SANSKRIT)

The modernity of Manu by Satyanathan
Manu great lawyer that he was should
not be penalised for echoing the tradition
of his Country & for combining the political thought
of Kautilya, with some peculiar differences
Manu's royal & sacerdotal apotheosis enshrines
the eternal principle of State Sovereignty
& political expertise. The role of Manu's kinsmen
& of his Brahmins is practically the role of the
Prime Minister & the Civil service.

Manu's doctrine of दण्ड & धर्म reveal his
approach to modern political thought. For
the king's sake, the Lord formerly created his own
son Dandas the protector of all creatures, an
incarnation of the Law. The wise declare दण्ड
to be identical with the Law. The whole world
is kept in order by दण्ड. By दण्ड he means
much more than punishment, & even this
can be justly inflicted only by the king who
acts according to the Institutes of the Sacred Law
who has good assistants, & is wise. He acts
"he alone who has conquered his own senses
can keep his subjects in obedience." Thus
it is self evident that fit man for the control
of others. It is the law of दण्ड which is Supreme

not the king. This position is further elucidated by his ताति;, - King & his minister, capital, realm, treasury, army & ally are these) constituents. Among these, each earlier named is more important & its obstruction the greater calamity. Yet in such a kingdom with 7 parts which is upheld like the triple staff of an ascetic, there is no single part more important than the others by reason of the importance of the qualities of each for the others. For each part is particularly qualified for the accomplishment of certain objects, & thus each is declared to be the most important for that particular purpose which is effected by its means. Such the unity of the body politic possessing 7 limbs & its comparison is apt to the well-knit triple staff of an ascetic really constituting a single staff. According to the teachings of कौटिल्य & ताति;, the king is the key stone of the arch of the state & the R.M of the present day is the keystone of the cabinet arch. Throughout the Manusmriti there is reference to the welfare of the people & राजधर्म sections conclude with the following statement 'Ever intent on discharging his royal duties,

a king shall order his servants to work for the good of his people. Here we are reminded of the Lockian doctrine of salus populi suprema lex, the welfare of the people, the supreme law. If it is injured by the king or the legislature, they act according to Locke, contrary to the trust reposed in them by the people & deserve to be cashiered.

Regarding the Council of Ministers Manu says: 'Having first ascertained the opinion of each minister separately & then the views of all together, let the king do what is most beneficial for him in the affairs.' Here is provision against the dangers of decision by a majority vote, as well as provision for concentrating responsibility in one person, corresponding to the powers of an Governor General & Governors under British rule, to override Council majority. Thus is avoided the risk of Boards being screens, in the language of Bentham. In describing the qualifications of ministers & other officials, there is greater emphasis on character & experience than on mere intellectual ability, though this is not underrated at all. The moral outlook of Manu

is a better guide to the present than the Arthasastra with its amoralistic viewpoint of political interest is the opinion of Manu regarding what the King should do in order to protect his subjects against corrupt incompetent officials & dishonest traders — "The whole world is kept in order by punishment; for a guiltless man is hard to find. The servants of the King who are appointed to protect the people generally become knaves, who seize the property of others. Let him protect his subjects against such men. Let the King confiscate the whole property of those officials, who evil minded may take money from suitors, & banish them. Whatever matter his ministers or the judge may settle improperly, the King himself shall resettle & fine them 1000 Pans. The problem of official incompetence & corruption stares us in the face today. The rule of law is founded on the principle: Better the guilty go unpunished than the guiltless punished. It is very difficult to prove the incompetence of officials & their corrupt practices in an ordinary Court of Law. administrative tribunals armed with

proper spirit would be better. The punishment prescribed by Manu may be too drastic from modern standpoint, but his emphasis on the need for the detection & punishment of officials fault is unexceptionable. As regards traders the King should watch & control them: Let the King confiscate the whole property of a trader who out of greed exports goods of which the King has a monopoly or the export of which is forbidden. Let the King fix the rate for the purchase & sale of all marketable goods: Let him who sees everything thro' spies discover the two sorts of thieves who deprive others of their property both those who show themselves openly & those who lie concealed. Among them the open robbers or traders are those who subsist by cheating in the sale of various marketable commodities, but the concealed robbers are burglars, robbers in forests etc. The wisdom of these words cannot be missed in these days of atrocious profiteering & blackmarketing. Manu regards private property as sacred. Like Locke he says: "Sages declare a field to belong to him who cleared away the timber and a deer to him who first wounded it."

that of a Brahmin six-fold, or quite a hundred-fold or even twice ten-thousand-fold, each of them knowing the nature of the offence.' This dictum brings out the capital error of the principle of equality of punishment, irrespective of the status and responsibilities of persons. Lastly judicial procedure in the Manusmṛti is not without its democratic feature. With reference to boundary disputes Manu says that 'the witnesses giving evidence re: a boundary shall be examined concerning the landmarks in the presence of the crowd of the villagers and also of the two litigants. On failure of witnesses from the two villages, twenty men from neighbouring villages, who are pure, shall make, as witnesses, a decision concerning the boundary in the presence of the king.' Manu's doctrine of public spirit runs as follows: "Those who do not give assistance according to their ability when a village is being plundered, a dyke is being destroyed, or a highway robbery committed, shall be banished with their goods and chattels." Another remarkable injunction is that "he who except in the case of extreme necessity drops filth on the King's highroad shall pay 2 कार्षापण and immediately remove the filth also." Fines for

throwing away waste paper on the road are levied in Western Germany, time Germany

The substance of Manu's political thought is valuable even at the present day — the importance of high qualifications like intellectual ability, experience and character, for officers of state; and above all of the good of the people. Some of the political injunctions of Manu individually belong to the category of what he calls Hita or useful Law.

Sir P. C. Ray in his History of Hindu Chemistry vol I (Calcutta 1902) p 83 points out the metals mentioned in शुक्रनीति (XVIII.13) = iron, lead, Tin (= trapu), gold & silver; in the Bhavaprakāśa IV. 17.7, gold, silver, tin, lead (सीस) & iron; सुश्रुत Chap 38 prescribes the internal use of tin (p 24), as also काश्यप (p 30). The रसार्णव & रसरत्नसमुच्चय also deal with tin pp 40, 62.

The art of tincoating brass & copper vessel is current to counteract the chemical action caused by sour or acid food being placed in them. This tincoating is called कलाई. Prof V.P. Kulkarni in his Marathi English Dictionary एकमराठीकोश Bombay 1946. p 146 refers to the कलाई as tinning wash often given to cooking vessels or utensils. Is there any connection with Arabic Kalhai & Sanskrit कलधौत & प्राकृत कलहौय as suggested by Prof Kulkarni?

The मराठी Dictionary मराठीकोश by Date & Karve (vol II p 629) derives the word Kalhai from Arabic Kalhai or Kathil & records a usage of the word from Rajawade's sources of Marathi History (Marathi) 2 vs 12, 1142.

In this usage the word कलई does not

mean tin coating but the coating of mercury पारा applied to mirrors. The शब्द कोश records the words कलैकार or कलैगार for persons who carry on the profession of tin coating for domestic utensils. It also records the word कथिल (p 572) & connects it with Sanskrit कसतीर + अपभ्रंश कथीर = कलई.

Rājadharmakośa (1676 AD) edited in Poona 1880 records the word कथिल & कलईकार as follows: p 5, कथिलं कंगारसु ज्ञते –

31 – कलईकार: सीसकारो ओ३ग.

I can't say why कलईकार is identified with सीसकार. Perhaps the कलईकार also practised both.

The lexicon परसीभाषानुशासन of विक्रमसिंह (prior to 1526 AD) according to the Editor Dr Banarsidas Jain) was published in 1945. Here कलैया (tin) is mentioned in Vrtti & प्रकरण II p. 13. This is the earliest reference to the word कलैया traced by Gode in Indian sources. The word means tin & not tin coating. The word कलईकार (who practices this art) in दिल्ली अभिलेख proves clearly how tin coating has become common in 17th century. To support this conclusion, the Sanskrit & Hindi or Prakrit references can be noted: श्री बनारसीदास जैन - encyclopaedia of

mean tin coating but the coating of mercury पारा applied to mirrors. The हेमचन्द्र कोश records the words कलैकार or कलैगार for persons who carry on the profession of tin coating for domestic utensils. It also records the word कथिल (p 572) & connects it with Sanskrit कसीर + अपभ्रंश रूप कथीर = कथील.

Rāyadhamakosa (1676 AD) edited in Poona 1980 records the words कथिल & कलईकार as follows: पृ 5, कथिल तं वंगमपु जाते

31 - कलईकार: सीसकारो ओ 378.

I can't say why कलईकार is identified with सीसकार. Perhaps the कलईकार प्रो वाजिर्ड have practiced both.

The lexicon पारसीप्रकाश of विक्रमसिंह (prior to 1524 AD) edited by the Editor Dr Banarsidas Jain was published in 1945. Here कलई (tin) is mentioned in Vers 4 & स्तवक II p. 13. This is the earliest reference to the word कलई based by G. Gode in Indian Sources. The word means tin & not tin coating. The word कलईकार (who practices this art) in दिल्लीकोश proves clearly how tin coating has become associated in 17th century. To support this conclusion, the Sanskrit & Hindi or Prakrit references can be added: श्रीचन्द्र रचित रत्नाकर - मुक्तपदार्थ

केकदि बरत्व, इक्केरि राज (1678-1715 AD) was published by Rice Watts at Madras in 1927. This work mentions कलाय as one of the cooking-कलोपकरण नरहु 18, Verse 13. p 235 कलोयेकेचित् पात्रे etc. The use of a utensil with tin coating for cooking purposes is clearly referred to here. The word कलाय is not a Sanskrit word but is an Arabic word for tin. Sanskrit word के कदि बरत्व.

2) The Hindi poet सूरदास refers to कलाय thus: Regarding कलाय, the only material immediately available is from सूरदास राग धनाश्री I 1918 Sub Voce कलै - अगुरु उधारी प्रीति कलै ०.

The lexicon renders कलै as टिन which Platts's Standard Illustrated Dictionary of Hindi language renders as 'tin' while it renders कलैया as thin coat of tin on any object.

Abul Fazl refers in his Ain-i-Akbari (1590 AD) on the kitchen of Emperor Akbar (pp Leq. 51 of Blochmann's Sup Trans Vol I Calcutta 1897). Food was served at Akbar's table in dishes of gold, silver, stone, copper & china. The coating of copper utensils in the kitchen is referred to in the concluding para (P 51): copper utensils for His Majesty's use are lined

twice in a month & those of the princes and the Hakim only once in a month.

In the 17th century, the East India Company carried on a regular sale of tin thro' their agents in India as vouched by:

1) John Marshall in India (1668-1772 AD) refers to a bill of a consignment of tin.

2) Supplementary Calendar to India Office Documents by Sir William Foster (1600-1640 AD) London 1928 refers to gums (a few tin)

A vast quantity of English tin was consumed in parts of Asia (also in Arabia & Persia) where tin-cookware of dishes was current as testified to by Tavernier: The money of the King of Kheda — a port on the Malabar Coast, 45 miles south of Junk Seilon and Pera. This money is of tin. Formerly the Dutch brought it (tin) out of England and furnished great part of Asia where they consumed a vast quantity. They carried it into Persia & Arabia for all their dishes are of copper which they cause to be tinned every month. Tavernier refers to the use of tin for tinning cooking utensils. Vol II chap XXV. 'Some years ago, very rich mines of tin were discovered at Dalegar, Sangor, Bodelona and Bata; this has done demonetising

to the English because there is no longer need for their tin as formerly, sufficient being now got in Asian mines. Tin is only used in this country to tin cooking pots, kettles & other copper utensils.

Archaeological evidence - According to M.G. Dikshit, a copper container has a container with a coating of tin both interior & exterior (1347 - 1500 A.D.). This particular practice of tinning both inside & outside the vessel is peculiar to Muslim even today. The Hindus have only the inside tinned on economic grounds perhaps.

विज्ञानेश्वर quotes the following verse from आपस्तम्ब in his जीवन्मुक्तिविवेक - विद्वत्संन्यासप्रकरण, p159, ऋतोपम - स्वयमाहृतमर्पितम्, अयुक्तीरन्नो: - Eng Trans - The ascetic should eat on leaves plucked with his own hands (or shed of their own accord) but never use the leaf of the Banyan or बेल or पलाश. Even when reduced to the narrowest straits, he should never eat off a bronze plate for one eating from a bronze plate fell into filth, nor off a plate of gold, silver, copper, clay, tin or lead. If Bodhāyana could have used tin in 250 BC, the antiquity of solid tin vessels for more than 2000 years could be proved. Tin was known in Athens

Veda, but we cannot assert if it was used for cooking implements then. In the मानसोल्लास (1130 AD) Vol II p. 114 & 131 there is reference to grain & meat being cooked in copper बटलोई. This art must have been introduced by Muslims into India. There is no Hindi or Sanskrit word for tinning of pots and pans. Hindi बटलोई is evidently from Arabic Kalai.

A late tradition as recorded in the Śloka
योगेन चित्तस्य पदेन वाचां मलं शरीरस्य तु वैद्यकेन
योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि
identifies the three Patañjalis who wrote on yoga,
medicine & grammar, and make him an incarna-
tion of Ādiśeṣa. Scholars like Chakravarti
(JHQ II p 265 ff) and Liebich (Heidelberg, 1919)
identify the two Bhāṣyakāras & Yogasūtra
kāra. But Prof Renou (IHQ II p 586 ff), Wh
woods (Yoga system transl in HOS XVII. p xv)
and Jacobi (JAOS XXXI p 25 ff) distinguish
them.

Those who identify them refer to the similar
Commencement - अथ शब्दानुशासनं अथ
योगानुशासनं. They refer to the absence of citi-
-tion on the स्फोट doctrine in the Yogasūtra
despite its repeated notice by all schools of
philosophy & the reference to योग in the Mahābhāṣya
They also refer to Bhartṛhari's allusion (JRAS
1932 p 417) to योगशास्त्र pointing the three fold
fold effects मुञ्चते योगं क्षेत्रा. मही I 148. while
enjoining the महाभाष्य. They also emphasise that
the two works deal with different topics so it is diffi-
cult to trace parallelism in the text (Cameron)

summed up that since the author of [illegible] does not conform to the grammatical usage taught by the [illegible] + because the latter's phonetics, the philosophical views of the former, they cannot be identified. Barnett (JRAS 1932 p 417) also referred to the weakness of the tradition attributing the Sutras to Patanjali [illegible]. This was admitted by S. N. Dasgupta, though he did not accept the posterity of the [illegible] to [illegible] on the basis of internal evidence.

There seems to have been yet another Patanjali, the author of the Nidana sutra (Punjab Sanskrit Series). The Editor quotes the Berlin Catalogue + Max Muller's [illegible] (1187 AD?) in his Commentary [illegible] + योगाचार्य: स्वयं कर्ता योगशास्त्र निदानयो:. There are traditional accounts [illegible] (P3), which [illegible] which suffers the identity of the 3 Patanjalis on yoga [illegible] + वैद्यक. The last one is referred to by [illegible] - [illegible] [illegible] [illegible]

The Vijaya-biographies of the Three Acharyas.

शेषा प्रसादकरुणया बधिरः शृणोति, पङ्गुः प्रधावति, जवेन च वक्ति मूकः।
अन्धः प्रपश्यति, स्तुतं लभते च वन्ध्या, तान् नौमि मध्वगुरुशंकरलक्ष्मणार्यान्।
अज्ञोऽपि गंभीरा प्रवहति नदी व्यासपणिति:, प्रवृत्ता वेदाद्रेः परमपुरुषाब्धिं श्रितवती।
मदान्धैः गन्धैर्भैः क्षुभितहृदया पंकिलतमा, प्रसादं तां नेतुं वचनकुतुकैः कः प्रभवति

~~The message~~ obeisance of the prophets

शङ्कर — श्रुतिस्मृतिपुराणानां आलयं करुणालयम्।
नमामि भगवत्पादशङ्करं लोकशंकरम्॥

रामानुज — लक्ष्मणं लक्ष्मिसंपन्नं भगवच्छेषसंज्ञितं।
नमामि जगतां वन्द्यं भक्तिक्रीतं तपोनिधिम्॥

मध्व — प्रथमो हनुमान् नाम द्वितीयो भीम एव च।
पूर्णप्रज्ञस्तृतीयस्तु भगवत्कार्यसाधकः॥

Mādhavācharya Vidyāranya's summary of the Shamkara Vijaya

नेता यत्रोल्लसति भगवत्पादसंज्ञो महेशः
ज्ञानिर्यत्र प्रकटति रसः शेषवानुज्ज्वलार्थैः
यत्राविद्या स्फुटति रवि फलं, तस्य काव्यस्य कर्ता
धन्यो व्यासाचलकविः, सत्कृतिज्ञाश्च धन्याः॥

Their messages can be briefly summarised thus.

शंकर — ईश्वरानुग्रहादेव पुंसामद्वैतवासना।
ब्रह्म सत्यं, जगन्मिथ्या, जीवो ब्रह्मैव नापरः॥

रामानुज — विष्णुः सर्वोत्तरात्मा सकलगुणनिधिः, सर्वशब्दैकवाच्यः
भक्त्या लभ्यः, प्रपत्त्या भुजगशतिसुलभः, भक्तिमुक्तिप्रदाता।
जीवाः सर्वेऽस्वतंत्राः, प्रकृतिरपि तथा, किङ्कराः शंकराद्याः
इत्थं त्र्यन्तसिद्धं निगमततिगतं, ताड्यतां जैत्रभेरी॥

मध्वाचार्य — श्रीमन्मध्वमते हरिः परतरः, सत्यं जगत्, तत्त्वतो
भेदः, जीवगणा हरेरनुचराः, नीचोच्चभावं गताः।
मुक्तिर्नैजसुखानुभूतिः, अमला भक्तिश्च तत्साधनम्
ह्यक्षादित्रितयं प्रमाणमखिलाम्नायैकवेद्यो हरिः॥

Other important items not included here are briefly indicated here

लक्ष्मीः सर्वोत्तमाऽसौ जगति बहुमता, किन्तु विष्णोरधीना
वायुर्जीवोत्तमोऽसौ विजयति सततं भक्तिनम्रात्मपुञ्जः

Vishnudāsa another Mādhva saint (1390–1470) summarises the tenets of Mādhva philosophy thus:

विष्णुः सत्यं, हरिः कर्ता, जीवोऽन्यः परमार्थतः।
वेदः सत्यः प्रमाणं चेत्येवं व्यासमताब्धिपीतिः॥

By Vijaya historical biographies, I refer to Shamkara Vijaya, Rāmānuja Vijaya (as there is no विजय as such, I take रामानुजचम्पू) and मध्वविजय. These Bhagavatpādas followed the footsteps of their Primordial Guru, Veda Vyāsa or ज्ञानदीप – नमोऽस्तु ते व्यास (Vedanti) who is the great Power-House feeding all religious schools in Bhārata Varsa. All these Āchāryas (even Nimbārka, Bhāskara etc) Comment on the three Fountain springs of philosophy, प्रस्थानत्रय, Brahmasūtras, Upanishads, and the Gitā, All of which were composed by Vyāsa. All the Āstika sects accepting वेदप्रामाण्य worship Vyasa on the Vyasa Purnimā day (आषाढ शुद्ध पूर्णिमा) and confine themselves to one place for 2 months observing चातुर्मास्य दीक्षा. The first जगद्गुरु was Vyasa and these prophets following him are also worshipped by the same title. Bharavi reveres व्यास thus – सन्दर्शनं लोकगुरोः अमोघं तवाश्रमयोनेरिव किं न धत्ते. Their arrival into our place results in a spiritual conquest of our hearts and so is dignified into विजय. Such विजयs are called together and we speak of दिग्विजयs also. The appeal of such विजयs generally straight to the heart कवेरस्यापि वाग्वृत्तिः विद्वत्कर्णावतंसति। नायको यदि वर्णेत लोकोत्तरगुणोत्तरः॥ It is a pity that modern Historians of Samskrit literature have omitted all reference to such biographies from their purview.

Were biographies current then? Prose Kavyas, according to Bhamaha are of 2 types – कथा and आख्यायिका, but Dandin protests against such classification, though unconsciously he seems to agree when he says कथा हि सर्वभाषाभिः संस्कृतेन च ईयते. This part apart, we might probe into the question whether biographies and more particularly autobiographies were current in Ancient India. Our answer is a definite affirmative – स्वगुणाविष्क्रिया दोषो नात्र भूतार्थशंसिनः॥ अन्यैः स्वचरितं तस्यां नायकेन तु नीयते. To return to our subject, the study of the history of such religious prophets tends to strengthen our spiritual ideas. Hearing the soul-stirring message of such great souls and observing their ideal lives, a spiritual wave almost engulfs us and makes our lives sublime. These excellent poets like Vyasa-chala, Trivikrama, son of Narayana Pandita or Ramanuja have produced exquisite Kavyas and we can declare with Bhavabhuti – व्याप्तिकरितदिगन्ताः .... कथमपि भुवनेऽस्मिन्नादृशाः संभवन्ति.

Dates of the Āchāryas.

Sri Samkara was born on a मेष शुद्ध चतुर्थी in the आर्द्रानक्षत्र, while Rāmānuja's date of birth is mentioned as वैशाख शुद्ध चतुर्थी. Sometimes both these dates coincide as they did this year. As regards मध्व, our tradition is that he was born on आश्वयुज शुद्ध दशमी and disappeared from the world on माघशुद्धनवमी. The lesson of the 2 Acharyas' date of birth coinciding is

emphasised as the समन्वय or toleration of the other main point of view. The Mysore Archaeological report for 1917 mentions शेवप्पनायक the Tanjore King in 1580 patronising the शैवाद्वैतिन् Appayya Dikshita, the Vaishnavite Acharya तातचार्य and the Madhva Vijayindra Tirtha-

तैताग्नय इव स्पष्टं विजयीन्द्रयतीश्वरः। तातार्यो वैष्णवाग्र्यो सर्वशास्त्रविशारदः॥
शैवाद्वैतैकसाम्राज्यः श्रीमानप्पयदीक्षितः। यत्सभायां मन्त्रं स्वं स्वं स्थापयन्तः स्थिताः त्रयः॥

All these three were given benefections equally and shook hands with each other as brothers. It is well known that Appayya Dikshita commented on Vedanta Deshika's Yādavābhyudaya and Madhusūdana Sarasvati's Bhagavadbhakti Rasāyana was commented by another equally famous Madhva Pontiff. To come back to our subject, Sri Samkara was the earliest; but his date is given as 788 AD to 820 by Vincent Smith and Max Muller, depending on the आर्यवंशानुचरित, while the Sringeri Mutt Records put it back to 43 B.C. The late Lokamanya Tilak opted for 688 as the date of his birth, while the late Justice Telang took it to the 5th cen AD and Dr Bhandarkar pushed him earlier still to the 3rd or 4th cen. Leaving the question of the date aside, tradition makes the prophet a Keralite, or a Malayalee, but they themselves excommunicated him and he had to go to one Gaudapāda who directed his disciple Govinda to give him Sannyāsa or renunciation. This Gouda is definitely a Kannada name and the chief Mutt established by him is now situated in Sringeri, in the very heart of Mysore State. The Malayālee language itself separated from Tamil and became a separate language only in the 12th cen and Sri Samkara could not have been a Malayalee. History tells us that the Kannada Empire of Nripatunga in the 9th cen stretched from Godavari in the North to the Kaveri in the South and Kāladi, his birthplace could easily have been within this southern boundary. Tradition makes him the son of Sivaguru and Ambikā, and he embraced Sannyāsa as early as his eighth year. In his 11th year, he came to Jyotimath and lived and studied there for 5 years in a cave, studying and composing. By his 16th year, he had composed his most famous 16 works, Bhāshyas on the प्रस्थानत्रय. He dedicated them to Narayana at Badari and founded one of his four principal monasteries known as उत्तरान्य ज्योतिर्मठ. Kalidasa is himself supposed to have written a Sankaracharita wherein we read: गतैकादशवार्षिको बदरिकारण्यं सुपुण्याश्रमं, पश्चात्तन्नरकुण्डया निजचेया भाष्याणि यः षोडश। निर्माय प्रथमं प्रकार कृतिनारायणार्चां ततः श्रीज्योतिर्मठं आवव्रन्न स गुरुः श्रीशंकरो वन्द्यते॥ All these Vijaya writers vie in making their heroes sit at the feet of Vedavyāsa and get his approval. Vyāsachala in his Sarga IV makes the latter praise Sankara thus: वेदाः षडङ्गाः निखिलं च शास्त्रं महान्महाभारतवारिराशिः। ततः पुराणानि च संबभूवुः सर्वं त्वदीयं खलु वाङ्मयाख्यम्॥ 76. Slightly prior to this, we read that Samkara's comments had made the lotuses in the lake of Vedanta bloom and filled the lake with scent so that bees would love to suckle the honey in the lotuses:

श्रीशंकराचार्यगभस्तिमाली श्रीव्याससूत्राम्बुजकुड्मलानि। वेदान्तकासारसमुद्भवानि प्राबूबुधद्ब्रह्ममधुव्रतानि॥ श्रीशंकराचार्यदिवाकरेण प्रकाशिताः सूत्रपयोजषण्डाः। अभौतरां व्यासमुनिसटाकौ वेदान्तविद्यो विनिरूढवर्यः॥ आत्मीयसूत्रानिकरस्य निबद्धभाष्यं श्रुत्वा पराशरसुतो मुनिराजगाम। दृष्ट्वा मिथोऽप्यतनुतां उचितां सपर्यां तं साहशंकरमुनिर्मुदितो यतीन्द्रः॥ Vyasachala goes on to say

that Vyasa was so pleased that he gave him another lease of life for another 16 years, and made him live up to 32 years: वर्षाणि षोडश तवायुरिति प्रकृष्टं तावन्ति ते पुनरहं वितरामि जीवम्। अद्वैतदर्शनमिदं कुरु तत्प्रतिष्ठं लोके विनोदचरणं सहितो विनेयैः॥

In the Rāmānuja champu also the same claim is put forward by the Visishtadvaitins that Sarasvati specially authorised Ramanuja to write his Bhāshya, pushing aside Shaankara bhāshya. शारदा शांकरं भाष्यमधः कृत्य विशारदा। रामानुजमुनेः भाष्यं बभौ मूर्धनि बिभ्रती॥ विलोक्यमानास्तामेनां जनाः सर्वेऽपि मेनिरे। रामानुजकृतं सर्वमतोधिकमिति स्फुटम्॥ and Bhagavati Bhārati herself smiled and declared that रामानुज would hence-forth be known as भाष्यकार - अथ भगवती भारती सदसद्विवेचनचतुरा चतुराननवदनराजीवमविहारराजहंसीवैखरीं अभिभ्रती तत्करतलकलितस्फटिकमणिमाहारामणीयकं अवहन्ती प्रसन्नहृदया विस्मयोत्फुल्लनेत्रं रोमाञ्चकञ्चुकितगात्रं स्मितज्योत्स्नानिर्भरवदनचन्द्रं रामधनेन्द्रं अभिमुखीकृत्य निरवग्रहं अनुग्रहकिरं गिरं इत्थं व्याजहार - श्रीभाष्यमिति भावकं भाष्यं जोधुष्यतां गुरो। श्रीभाष्यकार इति च प्रथा ते प्रथतां भुवि॥ p. 134. Similar is the tradition in respect of मध्व in the मध्वविजय VIII 45. अविधाय सूत्रहृदयं सतां प्रियं प्रविधाय भाष्यमधुना निजेच्छया। अपरैः श्रुतिस्मृतिनिजार्थदूषकैः सुतरां तिरोभवति सं विदाहृता॥ अपनेतुं एनं अनयं कृतं खलैः, प्रतिनेतुं आत्मजनतां शुभां गतिं। कुरु सूत्रभाष्यं अविलम्बितं व्रजेः सुमतेन योजय कवे श्रुतिस्मृतीः॥ Here Vyasa is made to compliment मध्व on having understood his very heart.

Turning to the Vijayas dealing with Sri Samkara's life, we might briefly list them as follows: 1) शंकरविजय by Bhagavadānandagiri. He seems to have been a native of Gujerat and lived in the 13th cen as the spiritual head of the द्वारकामठ in which the first head was the famous Sureshvara. It contains 74 प्रकरणs and is a चंपू काव्य. His पूर्वाश्रम name is mentioned by Prof Dasgupta as जनार्दन (2) शंकरविजयविलास by श्रीचिद्विलास consists of 32 chapters. (3) संक्षेपशंकरविजय by विद्यारण्यमाधव also calls him [illegible] in 16 chapters. (4) गोविन्दनाथ's शंकराचार्यचरित - गद्यकाव्य in 9 chapters (5) आचार्यदिग्विजय चम्पू by राघूत्तमवल्लीसहाय (6) शंकरविजय by व्यासाचल in 12 cantos believed to be the oldest of such kavyas. (7) केरळीय शंकरविजय (8) शंकराभ्युदय - गद्य in 6 chapters by राजचूडामणिदीक्षित. (9) Brihatsankara Vijaya by चित्सुखमुनि. (10) शंकरदिग्विजय by Sadānanda (11) शंकराचार्यचरित by आनन्दकवि - Is he the same as the author of the भारतचम्पू? works like शिवरहस्य summarise his life also.

As regards Vyasachala, Sri Ātreya Krishna Sastri in his Tamil work शंकरगुरुपरम्परा mentions, we are informed in the general introduction by Sri T. Chandrasekharan, that he is the 52nd guru in the line of 65 gurus beginning from सर्वज्ञात्मेन्द्र सरस्वती & ending with महादेवेन्द्र सरस्वती & that he occupied the revered seat of कामकोटिपीठ from 1498-1507 A.D. This व्यासाचल is praised in the केरळीय शंकर विजय in felicitous terms: अभ्युन्नतस्य काव्यश्रीः व्यासाचलमहीरुहः। अर्थप्रसूनान्मादातुं अयमर्थोऽहमद्भुतम्॥ गोविन्दनाथ in his शंकराचार्यचरित praises this व्यासाचल thus सर्वज्ञमास्यदं वन्दे व्यासाचलमिमं कविं। बभूव शंकराचार्यकीर्तिकल्लोलिनी यतः॥

With the date of the earliest व्यासाचल thus understood as 14-

beginning of the 16th cen, we have to note that the latest date given for Sri Samkara is the 9th cen. So it is but reasonable to understand that these शंकरविजयs were only recording such traditions about the prophet as they were current in their times. Before proceeding to the other Vijaya Kavyas, we would like to emphasise another fact that all these Vijayakavyas, even the मध्वविजय and the रामानुजविजयचम्पू of which we will speak later were महाकाव्यs fully subscribing themselves to the high ideals of Bhamaha and Dandin. The रस in such kavyas is appropriately शान्त as has already been emphasised by माधवाचार्य in the श्लोक - नेता यत्रोद्धुरसति - शान्तिर्यत्र प्रकर्षति रसः शोषवान् उज्ज्वलो यः उज्ज्वल being the old name for शृंगार. Anandavardhana in his famous work, towards the very end of the IV udyota, discusses the question of this शान्त being the main रस of the महाभारत and remarks quoting Vedavyasa's epic - यथा यथा विपर्येति लोकतंत्रमसारवत् । तथा तथा विरागोऽत्र जायते नात्र संशयः ॥ He proceeds in the context - सत्यं शान्तस्यैव रसस्यांगित्वं महाभारते मोक्षस्य च सर्वपुरुषार्थेभ्यः प्राधान्यमित्येतन्न सदा अभिधेयत्वेन अनुक्रमण्यां दर्शितं न व्यङ्ग्यत्वेन । 'भगवान् वासुदेवश्च कीर्त्यतेऽत्र सनातनः' इत्यस्मिन् वाक्ये हि अयमर्थो व्यङ्ग्यत्वेन विवक्षितः...., तस्मिन्नेव परमेश्वरे भगवति भक्तचेतसः, मा भूत् विभूतिषु निःसारासु रागिणो गुणेषु वा जयतिनयपराक्रमा दिव्यमीषु केवलेषु केषुचित् सर्वात्मना प्रतिनिविष्टाधियः, तथा चाग्रे पश्यत निःसारतां संसारस्य इत्यभुमेवार्थं द्योतयन् स्फुटमेव भासते । Abhinavagupta, the Commentator discussed the question whether शान्त could be the main रस and he answered it in the affirmative and declared that 'our sweetest songs are those of saddest thought' since नैराश्यभाव which is of the very essence of शान्त is the negative aspect that kills the satisfying element here. It is interesting to note that Madhusudana Sarasvati of Bengal (1540-1680) the author of Advaita Siddhi makes a similar cant contribution in his connection by declaring even in the opening verse of his Bhagavadbhaktirasayana - नवरसभरितं वा केवलं वा पुमर्थं परमिह मुकुन्दे भक्तियोगं वदन्ति । निरुपमसुखसंविद्रूपमस्पृष्टदुःखं तमहमखिलतुष्ट्यै शास्त्रदृष्ट्या व्यनक्मि ॥. Here the words निरुपमसुखसंविद्रूपमस्पृष्टदुःखं are to be particularly noted since he sees a step further than Abhinavas negative explanation of नैराश्यभाव and declares that in such kavyas as the भागवतपुराण, there is also निरुपमसुख and so such काव्यs are really superior to the other kavyas on that account. These Vijayakavyas emphasise the universal spiritual truths contained in the religious traditions of the schools concerned. The identical heritage of all Hindu religious schools are brought within easy reach of their votaries. These prophets, their heros can be termed the 'Messengers of the Timeless'. The sudden widening of the spiritual horizon to quote the words of Dr Radhakrishnan, widens also the horizon